

I N D E X

TO THE

APOCALYPSE REVEALED:

- I. OF WORDS, NAMES, AND THINGS,
 - II. OF THE MEMORABLE RELATIONS,
 - III. OF PASSAGES OF SCRIPTURE.
-

TRANSLATED FROM THE ORIGINAL LATIN OF

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A Latin manuscript copy of this INDEX, from which the following translation was made, is in the possession of the Editor, who transcribed it from a copy brought from Sweden by Mr. *Chs. Frederick Nordenskjöld* in 1783. The original manuscript of *Emanuel Swedenborg*, from which the first transcript was made, is deposited in the Royal Library at Stockholm.

J. A. T.

A

INDEX

OF

WORDS, NAMES, AND THINGS,

CONTAINED IN THE

APOCALYPSE REVEALED.

* * In the following Index, *ill.* or *illustrated*, signifies more fully explained; *sho.* signifies *shown*, or proved from the Word; and *sign.* *signifies* or *denotes*.

A

ABADDON [*abaddon*]. See **DESTROYER**.

ABOMINATION [*abominatio*]. That the evils enumerated in the second table of the decalogue are called abominations, *sho.* n. 891.

ABYSS [*abyssus*]. A description of the pit of the abyss, where they are who have confirmed in themselves faith alone separated from charity, n. 421, 442.

ACCUSE, *to* [*accusare*]. That accuser and to accuse, when spoken of the devil, *sign.* to bring forth various things out of man, and to condemn, n. 554.

ADULTERY [*adulterium*]. That to commit adultery and whoredom *sign.* to adulterate and to falsify the goods and truths of the Word, *ill.* and *sho.* n. 134. The reason is, because in the Word and in every part thereof there is a marriage of the Lord and the church, also a marriage of good and truth, which constitutes the church; concerning which, n. 134, 359, 380, 812, 816, 881, 955. See **MARRIAGE** and **BRIDEGROOM**. That by the great whore of Babylon is *sign.* the adulteration and profanation of the Word, n. 719. See **PAPISTS**.

AFAR OFF [*longinquum*]. That afar off *sign.* remoteness of state that is, removed from such things as constitute states of good and truth, and thence appertain to the church, *ill.* and *sho.* n. 769. The contrary is *sign.* by near, n. 947; see **AT HAND**. That to stand afar off, and to lament over damnation, *sign.* to be in a state remote from damnation and in fear, n. 769, 783, 787.

AFFECTION [*affectio*]. See **LOVE**.

AFFLICTION [*afflictio*]. That affliction *sign.* the state of the church infected by evils and falses, *sho.* n. 33. That it also *sign.* temptations, n. 377. That affliction is predicated of falses, n. 95, 137.

AFTER [*post*]. That to walk after another *sign.* to obey, *sho.* n. 578.

AIR [*aer*]. What is signified by air, see n. 708.

B

ALAS [*væ*]. See WO.

ALLELUJAH [*alleluja*]. That it *sign.* praise ye God; that it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, *sho.* n. 803, 807, 808. See TO PRAISE.

ALTAR [*altare*]. That in the church amongst the children of Israel there were two altars, one for burnt-offerings, the other for incense; and that by the altar for burnt-offerings is represented, and thence signified worship from celestial love, and by the altar for incense, worship from spiritual love, *ill.* and *sho.* n. 392, 649. See SACRIFICE and INCENSE. That the altar for burnt-offerings also *sign.* the celestial kingdom of the Lord, n. 649. That fire was continually burning upon the altar of burnt-offering, and that thence fire was taken in the censer, and offered with incense, *sho.* n. 395. That that fire *sign.* the divine celestial love, n. 395. See FIRE.

AMEN [*amen*]. That amen *sign.* confirmation from the truth, and since the Lord is truth itself, it *sign.* confirmation from the Lord, *sho.* n. 23, 61, 199, 292; and it also *sign.* consent of all, n. 375.

AMPHITHEATRE [*amphitheatrum*]. Concerning the amphitheatre where the dragons held their diversions, *ill.* n. 655. Concerning their diversions there, see FAITH.

ANGEL [*angelus*]. That by angel, in a supreme sense, is meant the Lord, in a respective sense, heaven, also a heavenly society, and likewise divine truth, n. 647, 910. That by angel, in a supreme sense, is meant the Lord, *ill.* and *sho.* n. 344, 465, 647, 910, 5, 258; also by the seven angels, n. 657. That by angel and angels are *sign.* heaven, because heaven is heaven from the Lord, n. 5, 342, 910. That by Michael and Gabriel are not meant any archangel, but societies of heaven and ministries therein; that by Michael are meant societies of angels, whose special ministry is to teach, that the Lord is the God of heaven and earth, and that God the Father and He are one; and that by Gabriel are meant societies of angels, wherein is taught, that Jehovah came into the world, and that his human nature is the Son of God, n. 548, 564, 707. That angel *sign.* divine truth, n. 900, 910. Concerning the angels of the third heaven, n. 120, and in the following. That an angel does not speak with man out of heaven, but the Lord through heaven; but when an angel is to talk with man, he is sent out of heaven, and talks with man from the Lord, n. 816: see HEAVEN. That the angels are not superior to men, but their equals; the reason why they excel men in wisdom, is, because they are in spiritual light, but men in natural light, n. 818. That angels and spirits know nothing of man, with whom they do not speak; the reason is, because they are consociated by correspondences as to thoughts, but as to the affections it is different, n. 943. That angels are consociated with men, but the Lord only is conjoined with them, n. 818, 946. That angels are not to be invoked, much less worshiped, but only the Lord, n. 818. That he is an angel of heaven, who receives the Lord in love and faith, n. 344.

ANIMALS [*animalia*]. See BEASTS. Concerning the four animals, see CHERUBIMS.

ANOINTING, to ANOINT, [*unctio, ungere, vide oleum*]. See OIL.

ANTIPAS [*Antipas*] the martyr, that is, a confessor of the truth, n. 112.

APES [*simia*]. Concerning apes mounted on horses, and seated thereon with their bodies reversed; who they were, and of what nature and quality, *ill.* n. 839.

APOCALYPSE or REVELATION [*Apocalypsis*]. That the Apocalypse treats concerning the last state of the Christian church, afterwards